



the different Colonels of your command to have them removed and placed in charge of Colonel Gordon (23 Massachusetts Regiment), in command of the town.

By order of,  
Major-General Patterson.

Signed, F. J. Porter, A. A. G.

The Provost-Marshal in this war has lost his ancient dignity of Judge, and has degenerated into a police officer. This must have been very pleasant to a Massachusetts colonel, this duty of acting as jailer for the safe-keeping of runaway negroes belonging to men in arms against the country! I am happy to say, however, that upon inquiry at the office of the Provost-Marshal, Col. Gordon, this morning, I learned that no runaway "niggers" had been placed in his charge, and the inference is that the masters were mistaken as to their whereabouts. If not found in the neighboring woods, they had better look for them in Canada.

## National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, AUGUST 3, 1861.

Correspondence will greatly oblige us by a careful observance of the following directions, viz.:  
Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "Editor of the Anti-Slavery Standard, No. 5 BEEKMAN STREET, NEW YORK."  
Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "PUBLISHER of the Anti-Slavery Standard, No. 5 BEEKMAN STREET, NEW YORK."

### THE LESSON OF DEFEAT.

DEFEAT is a bitter medicine, but it is often a wholesome one. That we had at Bull's Run, we think it is now clear enough, will be of this kind. We shall learn the better and stronger for it. It was "a heavy blow" but not "a great discouragement." Nobody regards it as a material reverse. It is discomfiture, not destruction, mortification but not ruin. The loss, in a military point of view, is nothing, allowing it to be as great as it has ever been asserted to be, while the gain in experience and preparation for the work before us may be infinite. Not a tenth part of the force we have on foot, or in immediate readiness, was engaged on that evil day, and the effect of the disaster has only been to stimulate the war-spirit and make the nation doubly resolved to conquer. The day was lost, but all was not lost with it, by any means. It was a "dishonest victory," like the one at Cherson; in fact, it teaches us that our enemy is not as contemptible, especially in his own country and with the advantage of choosing his own method of fighting, as we have been too ready to believe him. That Sunday proved the literal truth of what we said on the 6th inst., "The Davis faction have men enough, their cavalry is better than ours, their artillery as good—thanks to the judicious stealings of Floyd—they have abundance of excellent officers who have stolen their education from us, they are acting on the defensive in a country they know perfectly well—why should they yield the object they have gone to war to gain?" And they achieved the strategic success of bringing twice as many men to a particular point as we did. We have learnt the necessity of bringing bodies of much greater numerical strength to act upon the enemy than was thought necessary before the light of that day. For the enemy was not only twice as many as we, but they were multiplied by four by their position behind masked batteries. The rebels have never yet been able to stand up before our men, even when in superior force, in the open field, as Lyon and McClellan can testify; but behind earthworks, one of them is a match for three of our men, as they brag of being, and we must take that element into consideration in our future military calculations. It was reported some time ago that Beauregard had said that this war would be decided by artillery; and he has now given us a practical lesson in his art by which it will be our own fault if we do not profit.

A second benefit which must grow out of this defeat is the insight which it gives into the character of the North into the character of our enemies—a character the necessary consequence of the negro-slavery which has degraded and brutalized the whites even more than the blacks, from the utter contempt for human life and the habits of cruelty which the system unavoidably engenders. It will take bitter experience and much blood, we fear, to teach men who have been bred up for the last quarter of a century in the nurture and admonition of the Constitution, that there is not some divinity that hedges an owner of slaves far beyond what sanctifies any other species of property-holding. It is part of the penalty of accompliceship in such a crime as slavery that it dulls the intellect and debauches the heart of the accessory. Hence the blindness which men in the high places, civil and military, assume to have, if they have it not, as to the real question at issue in this war. They refuse to acknowledge that slavery has anything to do with the matter, and try to make themselves and the country believe that the only possible result of their victory-conduct of the war will be to put things on the old footing before it began and to make the future even as the past. Hence the disgraceful slave-catchings of Burnside and of Cowdin—only the men caught by the furious zeal of the former happened not to be slaves—and the orders issued by Generals McClellan and Patterson for the aid and comfort of the slave-holding enemy. But we apprehend that a few more days like the 21st ult., with its firing on surgeons and ambulances, its bayoneting and cutting the throats of wounded men and its shelling of hospitals, will make the common soldiers, at least, understand the nature of the war and the source whence these fiendish cruelties proceed. They have never yet shown the slave-catching slavery which has possessed their commanders, and we imagine what little they have felt will grow less and less as their encounters with the enemy are renewed.

We think, after a few more lessons like that administered at Bull's Run, the Northern people will begin to ask, for what is all this waste of wealth and loss of life, if it be merely to restore a political condition in which these barbarians were of necessity our own masters as well as the masters of their slaves? Is it worth while to submit to all the waste of life and property which the war must entail upon us, if the fruit of victory is to be the restoration of the insolent domination of Toombs and Mason, with the incidental recreation of an occasional slave-hunt for their behoof? This defeat is, very likely, the most fortunate thing they could befall us, just at this juncture, much more victorious than a victory. Supposing the chance of battle had gone the other way and the United States army had routed and dispersed that of the rebels and marched triumphantly on to Richmond, what would have been the result? The offering them of just such terms as shall invite them the most enticingly to return into the Union again. The kind of magnanimity which was invoked in aid of the Fugitive Slave bill and of all our concessions to slavery, would have been appealed to again, and we should have given them guarantees for slavery and for their political supremacy because of it, such as they had never dared to ask for. All the Contraband of War would have been restored, their debt assumed, and, most likely, all the traitors in army and navy would have been restored to their old rank. Twigs would have been again placed in command of a division, Tamm of a squadron, Maury of the Observatory, Mason and Toombs would be welcomed back to the Senate, and Jeff. Davis would probably have been the next President of the United States. We know that these ideas will be scouted as preposterous; but they are but the logical sequence of the assumed premises, and not at all more preposterous than many a passage in the history of the last twenty years, illuminated with the names of Clay, and Webster, and Everett, and what- ever others there be of the brightest.

This horror is now impossible. Flushed with this victory, the magnitude and importance of which we have viewed with them in magnifying, Davis and his fellow-conspirators will never accept of any terms

but their own. At least, not till a long succession of victories and the exhaustion of their resources shall make it necessary. And whether we shall not be likely to be tired of the war before they are, is a question which will soon grow into a very prominent one. Death has begun to darken the thresholds of the homes of the North. The load of impending taxation has not yet begun to weigh upon our industry. Few war remain long popular, though they are always so at the beginning. We have been repulsed on the very frontier of the enemy's country, we certainly shall not penetrate to its heart without many a deadly struggle. And we fight under this disadvantage. The Southern army hate us with a perfect hatred. They have been educated to believe that all our property is just so much robbed from them. Had our property been just so much robbed from them, had it not been for us, every man would have had his plantation and scoured his slaves in peace. Our men, on the contrary, had no more animosity to those they went to fight than a policeman has against a dangerous gang of thieves or gamblers whom he is sent to arrest. This fight, or a few more like it, will probably cure this defect in a measure, but the virulence of their animosity must needs be of a more furious type than any it can create on our side. Then, again, they have a genuine and hearty contempt for us—a contempt which we have only nourished and fostered by all our bare attempts to conciliate and win them; we, on the other hand, have the inevitable feeling of inferiority in their presence which long submission necessarily engenders on the part of those that submit to tyranny. All this is greatly in their favor, and will make the victory we propose to ourselves the harder to win. It will be won, and be worth the winning, only in case we accept as its necessary incident and end the Emancipation of the slaves and the Reconstruction of the Union on the basis of universal liberty. Unless there be virtue and wisdom enough acquired as the war goes on to endure this action, it were far better that the independence of the rebellious States should be acknowledged and a fragment of the great Republic rescued for the uses of Freedom and delivered from the abuses of Slavery.

### COUNT GASPARIIN ON THE AMERICAN CRISIS.

COUNT Agnor de Gasparin, a French Protestant, widely known by previous works on Protestantism, Slavery, and the phenomena and theories collectively called Spiritualism, has published a work on the present crisis of our government and people. A translation of it, by Mary L. Booth (named below), has been printed in this country. The purpose of the book is to cheer and to help the opponents of American slavery, and to combat an error widely prevailing abroad in regard to us, that the United States, having up to this time pursued a prosperous career, are now beginning to decline. The author skillfully opposes this error, and shows that the true and permanent prosperity of this country depends upon the overthrow of slavery; and that, though the war now in progress is not directly waged against that wickedness, yet, since its result must be to weaken slavery, and advance far towards its extinction, the prospect is eminently hopeful, and the condition of the country more satisfactory than when this cancer was quietly and undisturbedly preying upon its vitals. He welcomes, as all true lovers of freedom must do, the shock of an operation which is needful to remove the disease.

Commencing by an allusion to the melancholy fact that we have become so accustomed to the word slavery as to think and speak of it with indifference, our author gives a brief but vivid description of the thing. He asks whether it is possible to "calumniate" a thing so base; and declares that our verdict against it need not wait for the substantiation of collections of atrocious deeds (exceptional or otherwise), but is rendered inevitable by a mere reading of the laws of the South upon this subject.

De Gasparin proceeds to show that the constantly increasing pretensions and aggressions of the Slave Power were dragging the United States nearer and nearer to utter ruin, when this process was checked by a voluntary withdrawal of the principal slave States, following the election of Mr. Lincoln. He forcibly sketches the successive triumphs of the Slave Power, culminating in the treacherous and infamous policy of Mr. Buchanan, shows that the crisis would have been more serious in proportion to the further extent of its delay, and declares his profound conviction that, instead of suddenly falling into ruin, as many European croakers affirm, "the United States have just been saved!"

Our author recognizes the fact that the Republicans, in electing Mr. Lincoln, had not the slightest purpose, or expectation, of emancipating the slaves. He makes the accurate distinction between this party and the Abolitionists, though he has formed very erroneous ideas of the latter class, having trusted, apparently, to the statements of their opponents, instead of examining their writings for himself. He does not expect the immediate overthrow, or the speedy entire extirpation, of slavery; but he considers it certain that the reign of that tyranny has ceased, that its tide has turned, and that it will henceforth dwindle and decay.

The Abolitionists can easily excuse the erroneous judgment formed by one who, in the very act of censuring them, himself adopts the essential features of their position; who laments that error and crime which suffered slavery to remain when the United States Constitution was adopted; and who finds his soul refreshed and exalted by the fiery contests in this country, in contrast with the quiet and unquestioned supremacy which slavery maintains in Cuba and Brazil. He sees the necessity of prompt and vigorous action. He sees the ruinous tendency of compromise, in a contest of liberty with slavery.

There are many little errors in this book, and some great ones. Not the least of these are found in the chapter entitled "The Churches and Slavery." This speaks of the "Congregationalists and the Methodists" as the two "most conservative" sects, and represents that both these take a right position in regard to slavery; it represents the General Conference of the Methodist Episcopal Church last year as having taken anti-slavery ground; it quotes from the revised "Discipline" of that body an excellent sentence as expressive of its belief and practice upon that subject, ignorant that that very sentence had been explained in the "Appendix" to be only "advisory," and not mandatory; it attributes to the reformatory spirit of the Congregational Churches certain action which internal evidence shows to have proceeded from the small and obscure "Church Anti-Slavery Society," to which nine-tenths of the Congregational Churches turn the cold shoulder; and it refers to the expulsion of a slave-hunting deacon from a Congregational Church in Ohio, as a fair specimen of the customary action of Churches of that order, instead of being, as it was, a peculiar and remarkable transaction.

By a similar misapprehension, although awarding just condemnation to the American Tract Society, this chapter represents that the other "religious societies" "declare themselves openly against slavery, in spite of the menaces of the South"; and it describes "the great American Board of Missions" as having "broken off its relations with the missionaries employed among the Choctaws, for the sole reason that they refused to take the attitude befitting Christians in the face of the Indian slaveholders."

No doubt this enormous error (a direct reversal of the truth, as examination of the Annual Report of the American Board for 1859 will show) has been imposed upon Count Gasparin as truth by the persistent misrepresentations of *The Independent* upon that subject. Relying upon its statements, he could hardly think otherwise. And his book shows that he has relied upon its statements.

While treating of the connection of the Churches with slavery, Count Gasparin assumes that "the American awakening" (the extensive revival of 1858-9) had a very important influence in preparing the way for the present struggle, and in producing that unanimity with which the North is now contending against the rebels. Unfortunately for this hypothesis, that "awakening" extended throughout the South, as throughout the North, and not only produced as marked results as "conversion" in the slaveholding region as elsewhere, but had its rise, culmination and decline, both North and South, without the slightest attempt of its leaders, in either region, to direct its influence against slavery.

indeed, in the North, special efforts were made to prevent any action of new-born conscientiousness in this direction. Placards stood conspicuously on the walls of prayer-meetings, admonishing those who spoke or prayed that "NO CONTROVERTED TOPICS" were to be alluded to; and the most highly esteemed "religious" papers earnestly discouraged the mention of slavery in these meetings, as adapted to check the "work of grace." In fact, the influence of that great religious excitement has appeared in the appeals of ecclesiastical bodies, "Young Men's Christian Associations," etc., on the rebel side, urging their Northern "brethren" not to oppose either slavery or secession, quite as conspicuously as in any other manner.

Our author thinks this recent "awakening" to have been different in kind from the "revivals" previously known in this country, because it was free from intense physical excitement, shouts, ecstasies and convulsive sobs. But he mistakes in attributing these characteristics to all previous revivals, as much as in supposing that the last was more adverse to slavery than former ones. A personal knowledge of many revivals for thirty-five years past has shown us that they were as quiet and decorous as that of 1858-9; and experience and careful observation have equally shown us that none of them have caused, either emancipation of slaves in the South, or an increase of opponents of slavery among Northern men. On the contrary, when a person, indifferent alike to slavery and anti-slavery becomes converted, and joins the Church, he almost invariably becomes hostile to anti-slavery; and the double reason of this change is manifest; he comes more than formerly under the influence of the clergy, the majority of whom deceitfully represent abolitionism as infidelity, and he finds himself required to recognize vast numbers of slaveholders in the South as "Christian brethren."

If *The Independent* had done its duty of prompt and energetic rebuke of its pro-slavery "brethren"—even in the single case of the address from the "Young Men's Christian Association" who, travelling to New Orleans to attend a grand Conference of Young Men's Christian Associations there, in 1860, took certificates from the Mayor of Troy, testifying their solidarity in regard to "the peculiar institution," to protect themselves against outrage from the young Christians of the South—Count Gasparin might have avoided several of the mistakes of his book.

As it is, however, even while accepting the cautious statement of *The Independent* that our chief Abolitionists are opposers of Christianity, our author utters a noble rebuke against those who offer this as the pretext for withdrawing, or abstaining, from anti-slavery action. These are his words, pp. 90, 91 of the translation:

"And let no one put forward the shameful pretext: there are sepietics, rationalists, free-thinkers in the ranks of abolitionism! Why not? Questions of this sort, thanks to the Gospel, have entered in the domain of common morality; shall I desert these questions in order to avoid contact with men who reject the orthodox doctrines of Christianity? I confess that the orthodox which should draw such conclusions would appear suspicious to me. Voltaire, pleading for the Calas, will not make me turn my back on religious liberty; Channing, writing pages against slavery revealing a heart more Christian than his doctrine; Parker, blending his noble efforts in favor of the negroes with his assaults against the Bible, will not alienate me from a cause which was mine before it was theirs."

"I say, besides, that the objections of those men against Christianity force me to ask whether our conduct as Christians be not one of the principal causes of their scepticism. Is it quite certain that Voltaire himself would have been the adversary that we know him, if he had not seen that thought was stifled, that liberty was crushed, that conscience was violated in the name of the Gospel? Would not this same Gospel have presented itself under a different aspect to Parker, Channing, and the other Unitarians of Boston, if they had seen it at its post, the post of honor, at the head of all generous ideas and true liberties? Yes; there are Abolitionists who reject the Bible because they have heard certain orthodox Christians maintain that the Bible is in favor of slavery. Whoever teaches this in a school of inquiry!"

Our author sketches the political events which have led to the present crisis, shows the corrupt and treacherous policy of Buchanan, and traces the probable consequences of the rebellion, of the theory of an incompatibility between the black and white races which must prevent their living side by side in amicable equality, and declares his belief that the present struggle will move surely towards the regeneration of the institutions of the United States.

The book is full of hope, cheerfulness and encouragement. In spite of mistakes, it can hardly fail to instruct and benefit its European readers, and to give a wholesome stimulus to the movement against slavery in both hemispheres.

### HENRY T. CHEEVER TO GERRIT SMITH.

HON. GERRIT SMITH—Beloved and Honored Friend: By the date of your late letter in *THE ANTI-SLAVERY STANDARD*, to Representative Owen Lovejoy (which has just met my eye), I perceive that it was written a full week before the notable panic and retreat of our brave Army in Virginia—only paralleled by some of the panics recorded, as from the hand of God, in the Annals of the children of Israel. The governmental proclamation of liberty to the enslaved had not then become a military necessity of the war, except in the judgment of a few, who have lately believed from the beginning that we can never again exercise governmental authority over the South until we take away that for which the South fights, that is, SLAVERY.

You are among the few who have had the sagacity to see, the ability to argue, and the fidelity to urge this from the beginning, as the wisest, justest, speediest, cheapest and gentlest way of finishing the war. In your letter, therefore, to Mr. Lovejoy, while everything looked hopeful for the government, while the temper of Congress was so admirable, his speech and his action alike energetic and decided, and the power of a patriotic people was at white heat, in that letter you rightly say, "The liberation of the slaves has obviously become one of the necessities, and therefore one of the rights of the country. Let the President, in his capacity of Commander of the Army, proclaim such liberation and the war would end in thirty days. The South, beside that she would, when her millions of chattels are transmitted into men, have quite too much to fight against, would, when her slavery is annihilated, have nothing left to fight for. Hitherto the North has excused itself to itself and to Europe for not abolishing slavery. It plea has been that it had not the right to do so. But what can be its plea now? Now, when the South has given it the right, and when, by all the rules of war, it is at all liberty to exercise the right? In making war upon us, the South has authorized us to cripple her in all the ways we can. It may be that we can (though I do believe that God will let us) put down the rebellion and yet save slavery."

In another part of your letter, after commenting upon the strange spectacle which our nation exhibits in the eyes of Europe, you naturally ask, "What is there that such a nation as France or England would not do to save itself in an appalling rebellion? But such is the amazing conduct of our nation as to occasion the inquiry—What is there that it will do? What must Europe think of this American chivalry which regards it as dishonorable to avail itself of an element of weakness in a merciless and dangerous foe?"

Now, what England thinks, or what leading men of the English government think, I am enabled to say from the recent correspondence of an intelligent and reliable observer in Great Britain, whom you will also recognize. In that correspondence he thus writes: "A leading member of the House of Lords lately said to me, 'I have it from distinguished Americans that you do not mean to abolish slavery; that at the North there is no such intention, but quite the contrary. I have heard something from other testimony, and it is but precisely what you have all along declared.'"

"Another nobleman, also of the House of Lords, said to me, 'This is in perfect correspondence with all the past experience that the government of Great Britain has had of the feelings and policy of the United States. The United States government has thwarted the efforts of the British government against slavery in every way, and the North have proved quite as staunch protectors of slavery as the South. And now, when the British government and people would find sympathies with the North in an earnest effort against slavery, they are assured that the North have no such purpose, no intention whatever of abolishing slavery! Why, then, should the people of the North expect Great Britain to

sympathize with them against the South? Or on what ground can they be angry at her neutrality, if they disavow and deny the only principle on which the people of Great Britain could see or feel that it would be right in any way for them to take sides in the conflict, namely, the principle of the abolition of slavery and freedom for the enslaved?"

"Such are the expressions of opinion that you may hear on all sides, from the highest classes as well as the lowest. Nor can there be a doubt that the hesitating uncertainty policy of the United States government and its silence, so earnestly advocated, and very successfully maintained; and the time when it might have been supposed that all England should have spoken out every loudly, is the time when everybody is saying to every other body, 'Don't say a word! Within only a day or two it was said to me by a member of the press, 'Let it be clearly understood in this country that the United States intend to abolish slavery, and the whole government and all people would go with them most heartily. But if they have no such intention, then we must wait, and shall take the extreme care not to embroil ourselves in this quarrel! These are the feelings I have heard expressed by leading members of both Houses of Parliament.'"

Since the late disastrous rout in Virginia—close upon the perilous rout, given as the march began to Richmond, to receive no more fugitives in our lines, and right upon the heels of a virtual victory—and since the demonstration that has been made of the important aid rendered by slaves to the rebels at Manassas Junction and elsewhere, not a few of the most moderate and conservative among the loyal men of the North (I speak from personal knowledge of New England) have become convinced that our government is greatly in error in not moving at once to the annihilation of slavery in the United States, and so striking our formidable adversaries at their vulnerable point.

Some loyal citizens, that, a few weeks ago, would not sign a petition which was circulating, asking Congress to take immediate measures for the entire removal of the cause of the war (slavery), now agree with you that, "as the most reasonable, hopeful and demanded means for putting down the rebellion, both Abolitionists and anti-Abolitionists should petition the President to proclaim the liberty of the slaves."

"And *The Tribune too—Prima inter pares* among the powers of progress—is found saying, 'Slavery is notoriously, by the confession of the rebels, as well as by the instincts of all true men, the TERRIFIC CAUSA, the blackest provocation of this war, and therefore not entitled to any special grace and favor on our part. It would be competent for Congress to grant reasonable compensation to unquestionable Union men for the loss of their slaves—to any rebel, never! That the best resolution of this difficulty will present itself at the right moment, if sought earnestly and in good faith, we have faith to believe. Probably, we shall all wonder to find how easy a thing it was to be just, and marvel at our selfish and hardness of heart.'"

In an exchange of pulpits last Sabbath with a brother minister of Massachusetts, the following sentiments were received with special favor at the close of the evening discourse on the Providential duty of the present hour in regard to slavery. Though long familiar to you, radicalism in such a form has not often found expression in the New England pulpit. But thanks be to God, under the working of Providential agencies, it is fast becoming popular, and when so it will soon be common.

Our present duty is to call upon the North to repent of its long continued complicity with slavery, and to be calling also upon the government, in the name of Humanity, of Justice, of Religion, to decree the national abolition of slavery by proclaiming LIBERTY THROUGHOUT ALL THE LAND, INTO ALL THE INHABITANTS THEREOF! Let us hold this up to the government, to the nation, and to the brave Army that has sprung to arms more willingly than the fabulous uprising of armed men of the South, the sowing of dragons' teeth. You are the Army of Freedom, and called to arms by a formidable and just rebellion, you are to conquer a permanent peace, and the overthrow of slavery itself. That liberty must stand, you must put oppression down. Let us, in the Nineteenth Century, the instincts of the Christian religion, Christianity itself, and Eternal Justice be our guide.

Let us, along with successes we shall also meet with, we will have repented of our slaveholding, and we will do the work meet for repentance in the national proclamation of liberty—until (in other words) in compliance with the military necessity which is now plain upon us, we call upon the loyal free colored men of the North to aid in quelling pro-slavery rebellion, and declare to the slaves of the South, YOU ARE HEREFORTH FREE.

We have paid the utmost farthing for our past guilt, complicity with the great crime of slaveholding, and then we have filled up the measure of our suffering through the very agency of our sin, then the eyes of heaven will be opened to see and to seize the providential juncture of being rid forever of what has so nearly worked our ruin. And when, taught by a dire experience, we have learned to act upon the unselfish principle that liberty for the white man is liberty for the black man, and that ONE BOLD BANNER OF FREEDOM MUST FLY OVER EVERY AMERICAN, BE HE SWARTHY OR FAIR, and not till then, will victory perch upon our army standard, and America will be a country indeed! See it, O Father! Let thy kingdom come!

HENRY T. CHEEVER.

St. City, Ct., July 25th, 1861.

### A LETTER FROM JAMAICA.

COLOPHOBIA IN THE EPISCOPAL CHURCH.

KINOSTON, Jamaica, July 6, 1861.

THESE are great days of news here. Excepting the one of the Rev. Robert Gordon, there's nothing that interests your readers. The Bishop of this Diocese is likely to get into bad odor, in consequence of his conduct towards that clergyman, now resident in the city of Kingston. The Rev. Robert Gordon is a black, a native of Jamaica, and a minister of the Church of England. He obtained ordination in Canada, by the Bishop of Huron, about three years ago. Mr. Gordon was employed by the Colonial Church Society, and his services were deemed by those among whom he labored efficient and attended with a pleasing measure of success, as letters testimonial and other documents in his possession show. It is to be expected that a black native of the tropics, and one resident for upwards of a quarter of a century in the Island of Jamaica, should and the habits of a Northern people unsuited to his tastes, and the rigors of a wintry climate trying to his health, stand the first winter well.

Mr. Gordon stood the first winter well, but his health afterwards declined, and there appeared no other alternative left him, if he would preserve health, than to quit the frosty region of Canada. He sought, naturally enough, the congenial region of his native land. In returning hither, he fully expected employment as a clergyman, there being many localities where he might be advantageously employed; moreover, it was in Jamaica that he had fitted himself for life of usefulness; all his considerable information had been acquired here, and here, above all places in God's earth, he was free to do all good. But Mr. Gordon has found great difficulties, for opposition of a formidable kind has beset him. There's a body of whites in Jamaica who are violently prejudiced against even the educated blacks, and this body is composed of the old slaveholders, and they openly declare that the black clergyman would be better employed in digging canals than in preaching. The Bishop has been influenced so far by this dominant party as to deny employment to the black priest, and to keep him in suspense. Mr. Gordon received his clerical honors at the hands of a Canadian Bishop; but, previous to his application in that quarter for ordination, he had constantly and religiously sought ordination in his native land, but without success, having been then opposed by the same party which now urges the Bishop to deny the black man bread. During his earlier struggles to obtain a footing in Jamaica, Bishop Courtenay gave him the promise—reluctantly, it is to be sure, but still formally made—of an appointment in the Church here; a promise he never redeemed, and now declares he never will. Mr. Gordon, in spite of hope deferred, and malignant opposition, has triumphantly compassed his cherished wish in now presenting himself to his countrymen for employment as a full and accredited Priest of the Church of England. By a course of deferential conduct to those over and around him, he has succeeded in winning the sympathies of the public, and the whole Jamaica Press is thundering at the gates of the Episcop

pal Palace for the the charmed edifice; due heed to the dem. high social position are.

We, here, are all w. current events in America. Success to the Anti-Slavery.

### JUPITER VICTOR!

A FEW weeks ago, the London *Punch* published a caricature representing the North and South as warring gladiators contending before a negro, who is mounted in imperial state. The Roman legend, *Cæsar Imperator*, is printed beneath the picture. There have been many occasions in our anti-slavery experience when had it been given us to draw a truth instead of writing it, the most apposite emblems were at hand. And if there be to-day any of the satirical papers hawked in Wall street that dare prophesy by the pencil the thing that shall surely be, we suggest as a subject the passage in Homer where Jupiter tells the gods that if they fastened a chain to heaven and all clung to it, they would be too feeble to tear him from his throne; but that he alone could draw them all up to him. Let the artist take Mr. Jefferson's black coachman, as well known and historic among a thousand sable "Jupiters," place him high upon a celestial coach-box, and cause him to draw up, hand over hand, a whip-cord at which the gods of our American Olympus should be clinging in vain. Our last Fourth of July orator, clad in a tunic of New York *Legions*, might figure as the eloquent Apollo; ex-Marshall Rynders would be quite subtle enough for Vulcan; and if Dr. Adams and Miss Murray could not be so deluded from the body of their profession as to be mis- served for Mercury and Diana, there are other candidates upon whom the parts might be cast with singular propriety. The words *Jupiter Victor* beneath such a cartoon would express the sequel to the *Cæsar Imperator* of *Punch*.

How long it will be before the United States proclaim that the present war means emancipation—instant, unconditional emancipation—we will not pretend to conjecture. The religion of anti-slavery, which is properly one of feeling and faith, can also conquer by the powers of dispute and dialectics. It requires very common powers of observation to see that the time is at hand when the further tolerance of slavery must be at variance with the feeblest conception of polity and government. Behold what strange words an Ex-Governor of Massachusetts has lately preached at a Commencement festival in Harvard College. The lost Pleiad seemed at last discernible amid the nebulous learning of that worshipful institution. For the first time, men who claim the greatest freedom of speculative opinion were admonished by an old Democratic office-holder to make some practical use of it. Still, however, the North is only for repressing her unuttered thought. Get into conversation with any intelligent man in the street, and whatever his political proclivities may have been, he will tell you that this war can only be ended by emancipating the slaves. He will add that the whole chaotic mass is usually to be trusted.

Acts xvii: 17.—The same followed Paul and us, and cried, saying, These men are the slaves of the most high God, who show unto us the way of salvation.

Rom. i: 1.—Paul, a slave of Jesus Christ, called to be an apostle, separated unto the gospel of God.

1 Cor. vi: 21: 23.—Art thou called being a slave? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a slave [a chattel], is the Lord's free man: likewise also he that is called, being free, is Christ's slave. Ye are bought with a price: be not ye the slaves of men.

NOTE.—This last direction must be addressed to owners, and not to their chattels. For, in another place, the apostle says, "Slaves, be obedient to your masters"; and we are not to suppose that such an advocate of slavery as Paul would contradict himself. The apostle knew that slaves must not be instructed to read; and hence the exhortation, "Be ye not slaves of men," could not be intended for chattels. On the other hand, he instructs us, that obedience of slaves to their masters should be enjoined orally and by force of "conscience." We are determined not to be "the slaves of men!" Hence we are at war with the Federal government, and with all of its Constitutional restrictions, and we shall to the slaves as long as we live, and wherever we please.

NOTE.—If the free man of the North, who mayest be made free, use it rather," is a slave, it is difficult to explain. Doubtless, the true meaning is, if your masters are willing to give you your freedom, do not hesitate to use them. The apostle Paul, according to this reasonable interpretation, was not an Abolitionist; and hence he sent back his "son Onesimus" to his old master and "brother" Philemon.

Gal. i: 10.—For do I persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the slave of Christ.

Phil. ii: 5.—Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God! But made himself of no reputation, and took upon him the form of a slave, and was made in the likeness of sinful men: And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.

NOTE.—A most excellent practical exhortation, to be urged upon our slaves, is contained in these three verses. They must never aspire to the place of their masters; but must yield obedience to us, even unto death. Hence the apostle should be considered as addressing our chattels, through us, "Let this mind be in you, which was also in him, who took upon the form of a slave, and became obedient unto death." It is equally evident that we are divinely authorized to inflict, upon our slaves, chastisement even unto death, if, without such extremity, we cannot insure submission and obedience.

Col. iv: 12.—Ephraim, who is one of you, a slave of Christ, saluteth you.

Tit. i: 1, 4.—Paul, a slave of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, to Titus, my own son, after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior.

Phil. i: 1.—Paul and Timotheus, the slaves of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

2 Cor. iv: 5.—For we preach not ourselves, but Christ Jesus the Lord; and ourselves your slaves for Jesus' sake.

NOTE.—It is quite probable that the Church in Corinth was *opulent*. Otherwise, the brethren might have deemed it a duty to let those two noble slaves, Paul and Timothy, There can be no doubt that they would have brought a great price, even at auction. Some of our Churches and ministers have raised a considerable fund for the "Lord's Treasury," by the sale of such property.

Jas. i: 1.—James, a slave of God, and of the Lord Jesus Christ, to the twelve tribes which were scattered abroad, greeting.

1 Pet. ii: 15, 16.—For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the slaves of God.

2 Pet. i: 1.—Simon Peter, a slave and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ.

Acts iv: 29.—And now, Lord, behold their threatenings: and grant unto thy slaves, that with all boldness they may speak thy word.

Rev. i: 1.—The Revelation of Jesus Christ, which God gave unto him, to show unto his slaves things which must shortly come to pass; and he sent and signified it by his angel unto his slave John.

Rev. xix: 1, 2, 6.—And after these things I heard a great voice of much people in heaven, saying, Alleluia! Salvation, and glory, and honor, and power, and to the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his slaves at her hand. And a voice came out of the throne, saying, Praise our God, all ye his slaves, and ye that fear him, both small and great.

Rev. xxii: 3.—And there shall be no more curse

wait, we need not conjecture. The prophesied; but the day and the hour man. Let every one speak boldly such in him, and so speed the time of Freedom

### THE SLAVEHOLDER'S SCRIPTURE COMMENTARY.

As we are now waging a "holy war" for the defence and extension of slavery, it is of great importance to fix the Biblical definition of *domos* and *domos*. These Greek words, the learned philologists and advocates of our system insist, should be translated *slave* and *slaves*. To make "assurance doubly sure," this rendering, in other passages of Scripture, will be now given in its legitimate connection.

Matt. xxv: 14.—For the kingdom of heaven is as a man travelling into a far country, who called his own slaves, and delivered unto them his goods. 19.—After a long time the lord of those slaves cometh, and reckoneth with them. 21, 23.—His lord said unto him, Well done, thou good and faithful slave: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 26.—Thou wicked and slothful slave. 30.—Cast ye the unprofitable slave into outer darkness: there shall be weeping and gnashing of teeth.

NOTE.—We would venture modestly to suggest to our beloved Doctors of Divinity still another improvement in their philology and in the translation of the foregoing passages. According to our "code," they are well aware, "slaves are deemed and taken to be chattels personal, to all intents, purposes, and constructions, whatsoever." Such a rendering, then, must add, *inexpressibly*, to the beauty and force of the sentiment: For the kingdom of heaven is as a man travelling into a far country, who called his own chattels, and delivered unto them his goods. 26.—A master of sound judgment, certainly! "Set a rogue to catch a rogue!" and place one kind of chattels in the custody of another kind of chattels to be kept and imprisoned! After a long time the lord of those chattels cometh and reckoneth with them. Well done, thou good and faithful chattel: thou hast been faithful over a few chattels, I will make thee ruler over many chattels: enter thou into the joy of thy lord. Thou wicked and slothful chattel! Cast ye the unprofitable chattel into outer darkness! What means slave, and slave means a "chattel personal!"

Luke ii: 29.—Lord, now lettest thou thy slave depart in peace, according to thy word. [Thy thy "chattel" depart in peace.]

Luke xvi: 10.—So likewise ye, when ye have done all those things which are commanded you, say, We are unprofitable slaves: we have done that which was our duty to do.



